THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (ISAIAH 54: 17).

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THE MARTYRDOM AT CARTHAGE.

ON the 27th of June, 1915, the anniversary of the martyrdom of the Prophet Joseph Smith and his brother, Hyrum, the Patriarch, was observed by the Liverpool branch of the Church of Jesus Christ of Latter-day Saints, by the rendition of an appropriate program, consisting of brief addresses interspersed with songs, in addition to the exercises usual at the Sabbath services. The speakers were President Hyrum M. Smith, and Elders G. Merlin Southwick, John E. Cottam, and J. M. Sjodahl. A quartette rendered, "O give me back my Prophet dear"; Sister Winnie McKnight sang, "A poor wayfaring man of grief," and the program concluded by a solo, "The unknown grave," by President Hyrum M. Smith. The following is a synopsis of the addresses:

INTRODUCTORY ADDRESS.

PRESIDENT HYRUM M. SMITH: Nearly two thousand years ago, at what is known as the meridian of time, in the small village of Bethlehem, in Judea, in the land of Palestine, a child was born, and His name was called Jesus. At His birth an angel from heaven appeared to certain shepherds who were feeding their flocks on the hills of Judea and said unto them: "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Thirty years later this Jesus, grown to manhood, appeared among the people of Judea and was declared by one of the prophets to be the "Lamb of God that taketh away the sins of

the world." He announced Himself as being the Son of God, the Messiah, the Christ, the Light and Life of the world.

For three years he preached the gospel and laid the foundations of His Church, and the Light of the World rose to the zenith of its power. The Savior was then taken by His enemies and crucified. He was buried, but on the third day arose from the dead. After the resurrection He tarried a few days among His disciples and then, in the midst of glory, ascended into heaven. A hundred years the light continued to shine through the followers of Christ, and then the sun settled below the horizon when the church was overcome and destroyed by the persecutions and powers of the wicked. The twilight lingered for a few years more; finally, darkness, intense and dreadful, spiritual darkness, enveloped the world.

Through twelve long hours of centuries this black night was made terrible by clouds of superstition, falsehood and fear, and storms of persecution, murder and bloodshed broke frequently upon the people in consequence of the lies, priestcrafts and abominable idolatries that enthralled the earth. During this long night the light of a few bright stars glimmered momentarily through the dark clouds, but they were quickly obscured. The fourteenth century saw the first grey streaks that indicated the dawn of another day. At the beginning of the period of renaissance spiritual and intellectual light began again to illuminate the human mind. It heralded a period that must ever be known as the early morning of what was to be a day of light—light of art, of letters, of philosophy, science, discovery, and release from spiritual and religious bondage.

In 1492 Columbus discovered the Great American continent which was destined to become the land of freedom to the oppressed of all nations.

Late in the same century was born Martin Luther, the man who, early in the next began, and with other great yearners for light, succeeded in breaking the power of priestcraft and accomplishing the sixteenth century Reformation.

Another hundred years passed by and the first mellow rays of the rising sun shot athwart the sky.

During the reign of James I. there arose a faction of the people that were dissatisfied with the rites and doctrines of the English church. These people were known as Puritans, from their purpose to purify the church. They were bitterly persecuted, and a number of them fled to Holland. From here they made preparations to go to the New World, where they hoped to establish a free government and worship God according to their own views of religion. After much trouble they started from Plymouth, England, in two ships, the *Mayflower* and *Speedwell*. The latter was compelled to return on account of proving unseaworthy. The *Mayflower*, with about 100 persons, reached America about the end of November,

1620, after a four months' voyage. There, in the New World, they commenced their new life. They are known as the Pilgrims. In the next few years they were followed by many others, among whom there were great and noble men, one of whom declared, "God sifted a whole nation that He might send choice grain over into this wilderness."

Among these noble champions of freedom was one, Robert Smith, who was broader minded and more liberal than the people generally. From him in the next 180 years sprang a race of fearless advocates of freedom of conscience. Robert's son bore the name of Samuel. The eldest son of Samuel was called after his father, Samuel II. The youngest son of Samuel II. was Asahel Smith, who, upon one occasion, was punished for succoring and harboring in his house Quakers, which sect at that time was being persecuted. These men had separated themselves from the Puritan churches, partly to escape persecution, and partly because they could not endure the intolerance of the church which manifested itself in the punishing and putting to death in many ways dissenters and heretics, and those accused of witchcraft. Asahel Smith was born in 1744. His second son, Joseph, was born in 1771.

In 1776 the American colonies declared their independence. Then followed the Revolutionary war, by which those colonies forever cast off the yoke of kings and the despotism of monarchical government and thus fulfilled the predictions of the ancient Prophets of America, that no kings should reign over the land. And the light of the dawn of political and religious freedom rose higher, and a people and a country were prepared for the planting of the truth of Christ again among men.

On the 23rd of December, 1805, a fourth child was born to Joseph Smith, and he was called Joseph, after his father. He grew up a sturdy young man, and though his parents were poor and educational facilities in the vicinity of his childhood meager, he was naturally endowed with a deep and keen intelligence. In 1820, when Joseph was in his fifteenth year, he became much perplexed over the divided, confused and contentious condition of the so-called Christian churches, which condition he could not reconcile with the doctrines and church of Christ as described in the Bible. Following the Apostle James' advice to ask God for wisdom, he repaired to the solitude of a grove near his home, and there in great faith called upon the name of the Lord. In response to his prayer the promise was fulfilled, for the Eternal Father, accompanied by Jesus Christ, the Messiah, came and stood in his presence. The former pointing to the latter and calling Joseph by name said, "this is my beloved son, hear him." The Savior then told Joseph that all the churches were wrong and were not His, and that their professors were corrupt. He further told him that His Church and kingdom was about to be re-established in the earth, and that Joseph was the chosen instrument through whom it should

be accomplished. Thus the glorious Sun of light and truth again burst upon the world from the heavens, and the will of God was once more revealed. The dispensation of the fulness of times had come.

Joseph continued to be instructed by the angel of God, who in 1827 placed in his hands a sacred record which he translated by the gift and power of God, and published about two years later. This record is the Book of Mormon, which contains the scriptures as given by the ancient prophets and seers who lived on the western hemisphere. It now has a circulation in many tongues, and among many peoples and nations.

In 1829, John the Baptist and Peter, James and John came from heaven and conferred upon Joseph the priesthood that they had received from the hand of God. He was thereby divinely authorized to preach the gospel and build up the Church. The establishment of the Church was effected April 6th, 1830. From then on until 1835 the organization was completed and perfected, as in the day of the primitive saints, with apostles, prophets, evangelists, pastors, etc., together with the restoration of all the wonderful gifts of the Holy Spirit. Many choice and noble men, gifted and intelligent, attached themselves to the Church in the only manner in which men can enter the Church, viz., by faith, repentance, and baptism of the water and the Spirit. The great prophet with these divinely inspired associates and saints, built the city of Kirtland, and erected the first temple to be sanctified by the favor and presence of the Lord since He withdrew His glory from the temple in Jerusalem. Another site for a city and temple was dedicated in the land of Zion in Missouri. Persecution broke forth upon the devoted heads of the saints, and they were prevented from performing the work. From the east towards the west, from county to county, and from state to state, the saints were driven and despoiled by armed mobs and false priests until they found asylum in Illinois in 1839. Here a splendid city was built, Nauvoo the beautiful, and another temple erected, wherein the principles of salvation were performed for the living and extended to the dead. Here, for a brief period, the saints had comparative peace, during which time the light and glory of God and His kingdom rose higher and higher, and the revelations of truth were poured out from heaven upon the Prophet Joseph, and the saints of the Most High rejoiced and grew strong in faith and good works, their light, as from a "city set upon a hill," sending forth rays unto the uttermost parts of the earth.

ADDRESS TO THE NAUVOO LEGION.

Elder John E. Cottam spoke on "The Last Public Address of the Prophet." He said, in part:

On the 18th day of June, 1844, the Prophet Joseph Smith delivered

his last public address. He had learned that a mob was being organized for the purpose of destroying the city of Nauvoo, Illinois, and of murdering its inhabitants. By virtue of the authority vested in him as mayor of the city, he placed the municipality under martial law and ordered the police and the Nauvoo Legion, the latter a military organization, to protect life and property.

On the afternoon of that day, the Prophet, dressed in full uniform, as commander of the Nauvoo Legion, stood in a conspicuous place and made a speech to that organization. This was his final public utterance. In substance, his remarks were these:

"Some say that if I alone were destroyed, our enemies would be satisfied, but that is not true. They are thirsting for the blood of every one who loves the gospel of Jesus Christ. They are in league with Satan himself in the perpetration of their dastardly deeds.

"We are not violators of the laws of this state and nation. We are a peaceful community; we honor the law and uphold it. We should receive full protection from the officers of the government. We came to the State of Illinois and found here swamps and barren prairies. In those places we have made fruitful farms and prosperous cities. Those who seek to brand us as criminals are themselves guilty of theft, rioting, and other infractions of the law. By base hypocrisy they strive to shield themselves, when they denounce an innocent people.

"When we have been accused by our enemies of misdeeds, we have defended ourselves in the manner prescribed by the laws. We have been acquitted time and again, when we have appeared before the bar of justice, because we have been falsely assailed.

"Our forefathers risked their lives, that liberty might be established in this land. We, their children, should stand for the noble principles for which they fought. I appeal for the support of all men who love justice and civil liberty. May they come to the rescue of this oppressed people! I am willing to have my blood spilled upon the ground in the defense of the rights of those with whom my life is associated. Death would be preferable to the oppression of which we are victims. To rest in the peaceful grave would be more desirable than to live amid the daily alarms to which we are subjected.

"I am ready to offer myself as a sacrifice for the liberties of this people. Our enemies can do no more than destroy the body. There the power of murderers must end. The spirit is beyond their grasp. Stand firm and remain faithful to the end, for the kingdom of righteousness awaits you! Those who destroy our peace and crush out our hopes of liberty, will receive the punishment reserved by God for the wicked.

"May the peace of heaven ever be with you. I ask it in the name of Jesus of Nazareth."

LEAVING NAUVOO.

Elder G. Merlin Southwick spoke on "The Last Scenes at Nauvoo." He said:

Nauvoo, the Beautiful, a city fashioned and built under the guiding hand of a Prophet of God, and cherished by the chosen of the Lord as only a home can be cherished, was destined to become the scene of sorrow and disappointment, injustice and mob violence, disloyalty and traitorous acts not equalled in history since the betrayal of the Son of God. The last farewells and partings were such as must touch the hearts of the roughest and most hardened of men. Other cities had experienced similar happenings; had been razed to the ground by the enemies of truth, yet our love for the memory of Nauvoo shall ever be greatest, for in that "loveliest spot" and among the "best people under the heavens" did Joseph the Prophet direct, counsel, encourage, and console the saints for the last time in his mortal career.

Early in the spring of 1844, it was necessary for the Prophet to advise the saints, as he had done on many occasions before, to be friendly, charitable and longsuffering with the outsiders. The spirit of opposition was fast manifesting itself, not only without, but within the Church. Anti-"Mormon" conventions were held and resolutions passed adopting measures for the absolute extermination of the followers of Joseph Smith. If necessary, a massacre was to be instituted, and yet those "pious sectarians" set apart a day for fasting and prayer in which petitions were directed to heaven for assistance. Do you think that requests for help in such a dastardly work were meant to reach the ears of Him who knows the motives of all men? Rather were they directed to the very pits of hell, where Satan and his emissaries sat in council directing the work against the Prince of Peace.

And within the Church trouble was brewing. Men who failed to conform their lives with the requirements of the gospel; who refused to accept instruction from the authorities, had become a law unto themselves. Among such men were Wilson and William Law, Chauncy L. Higbee, Francis M. Higbee, and Robert D. Foster. They proclaimed Joseph a fallen prophet, set about to organize a church of their own with William Law as leader, and commenced a campaign of falsehood, bribery, and mob violence against the Church, including attempts upon the life of the Prophet and the destruction of the homes of the saints. They had turned traitors, and leagued themselves with the anti-"Mormon" leaders, among whom were outcasts of society from all parts of the United States; men steeped in wickedness. Little can we wonder at the atrocities committed by a league of such characters.

At the instigation of the apostates, attempts were made to secure the imprisonment of the Prophet. However, their attempts

failed, as had numerous such attempts before. Now they must seek other means of wrecking "Mormonism."

It will be readily conceded that the greatest means of arousing and directing public sentiment is the press. A good newspaper plays a wonderful part in the establishment and maintenance of a progressive city. It brings to the attention of a greater number of people the conditions current within the city, and the relationship existing with other cities, than does any other device. It will, therefore, not be difficult for us to realize what havoc could be wrought by the publication of an antagonistic paper, whose publishers may resort to slander and libel in order to further their ends.

The Laws, Higbees, and Fosters determined upon using the press to accomplish their desires. In the prospectus, announcing their intention of publishing the *Expositor*, the following notice, clearly exposing the evil within their hearts, appeared:

"The publishers deem it a sacred duty which they owe to their country and to their fellowmen, to advocate, through the columns of the *Expositor*, the unconditional repeal of the Nauvoo city charter."

Bearing in mind the power which is wielded by the press in framing public sentiment, and also realizing that the *Expositor*, filled with falsehood and slander, would be circulated broadcast through the country among people whose desire was that the "Mormons" should be put out of existence, it is no task for a child to see the result. It meant that because of the misrepresentation of the "Mormon" Prophet and his people through the *Expositor*, public feeling against them in the United States would become so intense that very little trouble would be experienced in securing a repeal of the Nauvoo city charter. In such an event Nauvoo, the pride of the saints, one of the most progressive cities in the whole country, whose commercial advantages had made the establishment of new enterprises and industries possible, and had enriched the faithful laborers exceedingly, both financially and socially, would be ruined.

On June 7th, 1844, the first and only issue of the *Expositor* appeared. The "sacred duty" to which the publishers had pledged themselves, received their full consideration, for the pages of the paper reeked with defamations and falsehood in its endeavor to bring ruin to the city of Nauvoo. Very naturally the saints felt outraged and injured. Feeling against the publication was very intense, and it was necessary for the Prophet to console the people by his advice and counsel. On the 10th day of the month the *Expositor* was declared a public nuisance by the city council in session assembled, and was ordered removed, in accordance with the law, just as any other nuisance would have been exterminated. The establishment was destroyed by the police.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 15, 1915.

EDITORIAL.

RETRENCHMENT AND PATRIOTISM.

THE dominant note in many public utterances in this country at present is a solemn warning that economy is needed; not because the British nation's vast resources are anywhere near the point of exhaustion, enormous though the daily drain upon them is; but because the time to begin to save is while there is an abundance of everything.

Mr. Asquith emphasizes the need for personal economy amongst all classes. Mr. Runciman, the president of the Board of Trade, suggests retrenchment in the matter of the consumption of meat. A contributor to a Liverpool paper points out that "every day money is frittered away by almost all classes on things that don't matter and could be readily done without." These are all excellent suggestions.

It strikes us, however, that there are some lines along which retrenchment could be carried out to the greatest advantage at this time, without injuring any legitimate business. Those addicted to the use of intoxicating beverages could forego that indulgence during the war, and thereby save their money for some productive investment. It is safe to say that the money spent in one year for beer and liquor would go far toward wiping out the national war debt. We have been accustomed to referring to the Russians as far behind the western European nations in the matter of both moral and intellectual achievements, and yet, at the very beginning of this great war, the Russians, obedient to an imperial decree, gave up their dearly beloved vodka, their wine and beer. Could not the British people do that much, without an imperial decree, just for the sake of patriotism? It is absolutely certain that if this nation were to save its drink bill, there would be money enough for every legitimate business.

Then there is the tobacco habit. Would it not be possible to effect an enormous saving in the yearly tobacco bill? A careful statistician has calculated that the people in the United States spend annually £240,000,000 for tobacco, and the British spend probably not less than that. What an enormous saving could be effected in this line alone, and at the same time the efficiency of the people be highly augmented! In 1910 the military expenditures of Great Britain, Russia, France, Japan and Germany amounted to about £243,400,000, or only a trifle over the sum

wasted by one country alone on tobacco. The lesson is obvious. It is necessary to have food and clothing; to provide for education and some recreation, but it is absolutely unnecessary to drink and smoke. Those are the lines along which retrenchment could begin to advantage.

A great many people fail to understand that money paid out for useless things are worse than wasted. But that is, nevertheless, a sound economic principle. Money paid out for something that does not give a valuable return is a total loss not only to the individual himself, but, in a certain sense, also to the community of which he is but a part.

It is to be hoped that the call for economy which has been sounded will be heeded. At present there is plenty of money in circulation among the people, and many have means to invest in war loans. But, as a writer in the *Sunday Chronicle* points out:

"This prosperity is apparent only. It is due not to any real creation of wealth, but, on the contrary, to a concentration of wealth already created and its more equitable distribution, and that again is due to the circumstance that labor is more necessary now than ever, for munitions must be made no matter what they cost. But the moment the need for munitions has gone there will be a different tale to tell."

That is the plain truth. War prosperity is not real. It is putting the money already accumulated in non-productive undertakings. Now is the time, therefore, for individual retrenchment. This is true patriotism.

J. M. S.

"It startles men when they hear the elders of Israel tell about the kingdoms of this world becoming the kingdom of our God and His Christ. They say it is treason for men to teach that the kingdom Daniel saw is going to be set up, and bear rule over the whole earth. Is it treason for God Almighty to govern the earth? Who made it? God, did He not? Who made you? God, if you have any eternal Father. Well, whose right is it to rule and reign over you and the earth? It does not belong to the devil, nor to men. It has never been given to men yet; it has never been given to the nations. It belongs solely to God, and He is coming to rule and reign over it. When will that be? It may not be perfected until Christ comes in the clouds of heaven with power and great glory to reward every man according to the deeds done in the body. That kingdom, the germ of which is planted here, will continue to grow and will never be overthrown. As I said before, no matter what takes place—we, as Latter-day Saints, should exercise faith in God, for just as sure as God was true to Daniel, Moses, Noah, Enoch and to the prophets and apostles, so will He be true to us; so will He be true to His word in these latter days and will fulfill all He has said."—Wilford Woodruff.

THE MARTYRDOM AT CARTHAGE.

(*Concluded from page 439.*)

The publishers fled to Carthage, from which place runners were sent out in every direction to notify the mobocrats of the latest "uprising of the 'Mormons,'" as they termed it, in Nauvoo. The city from now on was menaced, day and night, by ruffians and mobbers. In order to have claim upon the law for protection, Joseph addressed the Governor of the State frequently, explaining in detail the condition of affairs and expressing his willingness to conform to any demand of justice made of him.

The anti-"Mormon" mobbers continued to assemble at their rendezvous, Carthage, and within a few days fifteen hundred had gathered and were undergoing military organization and training. No word came from the Governor. The saints had witnessed just such preparations as these before, and knew what to expect. Were they soon to be attacked again by a mob army and their homes destroyed, their wives and daughters ravished, their husbands and fathers killed and taken prisoners? No! Preparations had been made to avoid just such a thing. The Nauvoo Legion had been organized for the defence of the lives and property of the saints against mob armies which might come upon them under the garb of the law, yet with no other motive than to destroy. The Legion was now called out with instruction to defend the city.

At this particular point the modern Pontius Pilate, in the person of Thomas Ford, Governor of the State of Illinois, came upon the scene. "What Pontius Pilate was to the divine atonement on Calvary," says George Q. Cannon, "this man Ford was to the sealing martyrdom at Carthage." He it was who held within his hand the power to save the Prophet and to grant the "Mormon" people protection. But did he once raise his hand to grant them justice, to say nothing of defence? No; but on the other hand, from the moment he arrived at Carthage he leagued himself with the apostates and leaders of the mob and acquiesced in every suggestion or plan made by them.

On June 21st, the Prophet received word from Ford that he wished a conference with some of the "Mormon" leaders. Immediately Apostle John Taylor and Dr. J. M. Bernhisel were dispatched to Carthage. In the presence of the degraded, immoral, pitiable wretches who surrounded and gave counsel and advice to the Governor, they were asked to deliver their message. Continually were they interrupted by oaths from the lips of these "advisers" of Ford's, without one word of objection from him. They were thirsting for the blood of the Prophet; but the Governor could make no promise of protection, for the cry of these men was, "Crucify him! Crucify him!"

No satisfaction was received from the conference, and after waiting six hours for a letter which Ford wished them to carry to

the Prophet, John Taylor and Dr. Bernhisel departed for Nauvoo.

In council with Hyrum Smith, Willard Richards, John Taylor, Dr. Bernhisel and other brethren, on the night of June 22nd, Joseph read the letter from the Governor, asking that he submit to the warrant previously issued for his arrest, and come to Carthage at once for trial. At the conclusion of the reading he remarked discouragingly: "There is no mercy—no mercy here." Hyrum commented, "No; as sure as we fall into their hands, we are dead men."

In the midst of their perplexities, when darkness appeared blacker than usual, and a solution to their problems impossible, the countenance of the Prophet suddenly brightened, as if new inspiration had been given him, and in a few, brief words he explained to them his plan. He said that the mob desired the lives of him and Hyrum only, and if they would leave Nauvoo pursuit of them would be made, and if the saints went peaceably about their business, no harm would come to them. Accordingly, at midnight on the 22nd, Joseph, Hyrum and Willard Richards bade their families good-bye and crossed the river in a small skiff rowed by Orrin P. Rockwell. They spent the following morning making preparations for a journey into the Rocky Mountains. About noon messengers arrived with petitions from Emma Smith, the Prophet's wife, and others, requesting that they come back and give themselves up, and also accusing Joseph and Hyrum of cowardice in deserting the saints in their hour of greatest trial. How often have men of God, working under the inspiration of heaven for the best good of their people, been thus misjudged by the unthinking in a moment of anxiety! No one desired more than did the Prophet to do that which would be most beneficial to the saints, and how little he cared for his own welfare! But being thus petitioned, he immediately resolved to return, making only this comment: "If my life is worth nothing to my friends, it is worth nothing to me." Joseph well realized that his life should soon be taken. As they walked down to the river on their return to Nauvoo, he fell behind in conversation with Brother Rockwell. Someone shouted for him to hurry, but he merely replied, "There is time enough for the slaughter."

On the morning of June 24th the little band of God-fearing men took their departure from Nauvoo, having written Governor Ford that they would be in Carthage that day. As they passed the temple the Prophet looked long and wistfully at it and the city and remarked, "This is the loveliest spot, and these are the best people under the heavens. Little do they know the trials that await them."

On the way they were met by Captain Dunn with an order from the Governor for all state arms held by the Nauvoo Legion. Was not this act alone enough to shatter what faith the saints may

have had in the pledges of Ford? A law-abiding, peaceable community was forced to give up the only means of protection they had, while an army of blood-thirsty mobocrats were permitted to retain their weapons of destruction and to use the law as best suited their purposes.

As Joseph countersigned the order he uttered those memorable words, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, * * * and it shall yet be said of me, 'He was murdered in cold blood.'"

Upon the request of Captain Dunn, who feared that he might encounter difficulty in securing the arms from the Nauvoo Legion, Joseph and the brethren returned with him. Although a bitter feeling was aroused and a strong protest made, upon the advice of their Leader the brethren gave up their arms and consigned themselves to the mercy of an allwise Creator.

The Prophet and Patriarch bade their families a last and sorrowful farewell. Joseph and Hyrum knew that they should never see their families again in this probation, but the families entertained hopes of a speedy trial and acquittal, and a fond meeting again. They were doomed to disappointment.

The party arrived in Carthage just before midnight on the 24th of June, 1844, and although the hour was late the mob swarmed the streets, shouting, yelling, and cursing, using oaths scarcely heard since from civilized men. But for the request of Ford that these "gentlemen" refrain from boisterousness and return quietly to their quarters, with a promise that they should have the privilege of viewing the "Mormon" Prophet in the morning, blood might have been shed then and there.

The brethren passed to the Hamilton tavern, where they spent the night. From the room adjoining theirs came the sound of threats from the apostate Laws, Higbees, Fosters, and others that, whether the law cleared the "Mormon" leaders or not, their blood would be shed. During the night word came to the Prophet that the mob leaders had declared: "There is nothing against these men; the law cannot reach them, but powder and ball shall. They will never get out of Carthage alive."

THE LAST HOUR.

Elder J. M. Sjodahl: That Joseph Smith, the prophet, and his brother, Hyrum, the patriarch, were martyred at Carthage, Illinois, is well known in every country and among all nations; for their names are inscribed on the pages of history side by side with those of other great martyrs for truth and human liberty. But concerning the details of the tragic occurrence there are not very clear impressions, outside the limited circle of Church

members and students of Church works. And yet, those details should be carefully examined for the many lessons they convey. One of these is, that their testimony in death was a glorious corroboration of their testimony in life, the seal on the record of their lives, by which this document was completed and rendered authoritative beyond dispute.

Elder Southwick has taken us, in the company of the Prophet and Patriarch and the brethren who accompanied them, from Nauvoo to Carthage, about twenty miles distant. They arrived there, as stated, near midnight on Monday, June 24th, 1844.

Early on Tuesday, June 25th, Joseph and his brethren went to Constable Bettisworth and placed themselves at his disposal. They also had an interview with the Governor, who pledged himself, as the Executive of the State of Illinois, to see that they should have a fair trial and full protection against mob violence.

Shortly afterwards they were arrested on the charge of treason. But this did not prevent the Governor from taking the brethren with him to a review of the troops, on which occasion he introduced them as Generals Joseph and Hyrum Smith. The Carthage Greys again showed their hatred. Some of them drew their swords and threw up their hats, shouting, "We will introduce ourselves to the —— Mormons in a different style." The Governor then uttered the significant words, "You shall have satisfaction."

In the afternoon several officers of the militia called at the tavern to see Joseph. He asked them if they thought he looked like a desperate character. One of them replied that he appeared to be the very opposite; but, he added, insultingly: "We cannot tell what is in your heart." To this the Prophet responded: "Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me, or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall look for peace and shall not be able to find it."

As our Lord, shortly before His death on the cross, predicted the calamities that would fall upon Jerusalem when the Romans should destroy it, so the Prophet Joseph, during the gloomy hours preceding his martyrdom, was given a view of the not distant

future and the terrible scenes that should be enacted on American soil during the Civil War, which broke out seventeen years later.

That evening the Prophet and his brother were thrown into jail without legal procedure. John Taylor, Willard Richards and six other brethren accompanied them. Like Paul and Silas of old, they made the dungeon seem like heaven because they communed with their heavenly Father in prayer and strengthened each other by testimonies to the truth of the gospel.

On Wednesday, June 26th, the Governor, after an interview with John Taylor, came to the prison, and the Prophet told him plainly that he (the Governor) knew that the imprisoned men were innocent of offense, but that they were in danger on account of the mob. Governor Ford again promised them protection.

During the afternoon the brethren preached to the guards with such power that some of them were convinced of the truth and were released from duty because they expressed themselves as friendly to the prisoners. One of them said to his comrades, "Let us go home, boys, for I will not fight any longer against these men."

About 2:30 p.m. the prisoners were dragged into court, but the proceedings were postponed, first till next day, and then till the 29th. The mob was rampant, and Patriarch John Smith narrowly escaped with his life, when he went to see his nephews in prison.

In the evening Hyrum Smith read from the Book of Mormon concerning the trials and deliverance of the servants of God, and Joseph preached a powerful sermon to the guards, testifying to the truth of that book, and declaring that the Church of God had been established again on the earth, and that he was incarcerated because God had called him to be His servant and not because of any crime he had committed.

Later the Prophet turned to Dan Jones, one of the brethren, and prophesied that he should live, and go to Wales and perform a mission, which prediction was fulfilled to the letter.

On Thursday, the 27th, Governor Ford was notified by Dan Jones that among the troops there were men who openly boasted of their determination to kill the Prophet and the Patriarch, if they had to tear down the jail to do it. The Governor only sneered.

Then he refused to issue permits for any of the friends of the brethren to pass in or out of the jail. Only John Taylor and Willard Richards, two of the Twelve, were now with them.

The Governor, furthermore, went to Nauvoo that day, taking with him Captain Dunn and his company, and left the Carthage Greys, the most bitter enemies of the saints, to "guard" the jail. He had promised, if he went to Nauvoo, to take Joseph and Hyrum with him. He broke this promise and left them to the tender mercies of the murderous conspirators. And he went to the city of the saints and exhorted them—after their militia had been

disarmed—not to make any resistance, no matter what might happen!

General Deming, with the Carthage Greys, had been left to guard the jail. But Deming, suspecting the plans of the assassins, fled, to save his own life, or to escape the possible consequences of his position. The main body of the company were stationed on the public square. Two hundred of them had been discharged two days previously for insubordination, and were now in camp outside the city. Eight men, under the command of Sergeant Frank A. Worrell, were detailed to guard the jail.

Joseph, Hyrum, John Taylor and Willard Richards occupied a room upstairs in the building. They were writing letters, singing and praying. At the Prophet's request John Taylor sang the sweet hymn, "A poor wayfaring man of grief." He repeated it at the request of Hyrum Smith. The martyrs evidently found the strength and comfort they needed in contemplating the words of the Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; for that is the thought expressed in the song.

Not long after this sweet melody had died away and the listeners were, in their thoughts, soaring above their earthly surroundings and drinking of the pure fountains of eternal peace and joy, the scene suddenly changed. They had had a vision and foretaste of paradise. Now hell raged around them.

Shortly after 5 p.m. the two hundred discharged Carthage Greys, with blackened faces, came tearing into the jail yard. Some stationed themselves under the window; others rushed up the stairs. The door was warped and did not fit very well in the frame. The prisoners sprang to the door, but the mob pushed the barrels of their guns into the room and fired. Others fired from the outside through the open windows. In a moment there was a rain of lead in that room.

The first to fall was Hyrum Smith. He was pierced by four bullets.

The next victim was John Taylor. Seeing that the door could not be held, and that he could not parry off the gun barrels of the mob, he went to the window. There he was hit by a bullet from the door. As he fell on the window sill, a bullet from the outside struck his watch, and so violent was the impact that he was thrown back into the room. While he was prostrate three other bullets found him, and his blood was spattered over the floor and walls.

The Prophet Joseph had so far escaped. Fully realizing that the mob thirsted for his blood, he calculated that if he fell, the life of Willard Richards might be saved. Determined to make this sacrifice, he leaped to the window. Two bullets pierced him from the door and one from the outside, and he fell to the ground with the exclamation: "O Lord, my God!" That was Joseph's

last prayer on earth. It was the prayer by which he, like his divine Master, commended his spirit into the hands of the Father.

The bleeding body fell to the ground outside the jail. Here the ruffians picked him up and placed him against a well curb. Four more guns were fired, and he fell for the last time.

The persecutors in Missouri had offered a reward for Joseph's head. In the crowd there was one who—according to the report—decided that the time had come for him to earn that reward. He approached the prostrate body with the intention of severing the head, but at that moment a flash of lightning intervened, and the murderers were struck with terror and fled in all directions (See *Life of Joseph Smith*, by George Q. Cannon, page 492). And so died these two martyrs.

Willard Richards escaped uninjured. He lived to care for John Taylor, whose wounds were not fatal, and the two have preserved the details of the awful happenings of this day, as a testimony to the world.

To the thoughtful reader of the story of the death of these two men it is evident that they were innocent of offense. If in death a man's character is revealed, this scene reveals righteousness, confidence in God, truth, love, and faithfulness. They went to their fate with the same confidence as Daniel entered the lions' den, or the three children the fiery furnace. They demanded nothing of the governor but justice, and that is what no man conscious of crime dares to ask for. They submitted to the most illegal procedure without resistance, so as to give the persecutors no excuse for their persecution. They communed with God in prayer and song. They testified to the truth of the Book of Mormon and of the message they had delivered to the world to the very last, and Joseph closed his prophetic office with that prophecy of the Civil War and the onward march of the Church through missionary labors. Such was their departure. We see their released spirits ascending from the scenes of toil and sorrow, and gradually disappear, as our Lord, behind that mist of tumult and hatred; but the cloud, dark though it be, is radiant in colors of gold and silver and sparkling gems, from the glory of the throne of God.

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